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Sophocles quid debeat Herodoto in rebus ad fabulas exornandas adhibitis.

(Commentationes Philologiae Ienenses, X, fasciculus alter.) By IOANNES RASCH. Leipzig: Teubner, 1913. Pp. 126.

Naturally little new material is here presented. Jebb, for example, gives references to Herodotus in nineteen of about twenty-five passages from the seven plays of Sophocles that are here discussed, and all but one or two of the rest have been suggested by others. The writer, however, believes that the influence of Herodotus upon Sophocles can be proved more conclusively by a critical examination of the parallels, and by tracing the history of the ideas and words supposed to have been borrowed, or the myths that had been altered by Sophocles.

Most of the space (pp. 12-63) is devoted to proving that Astyages' dream (i. 108) suggested the form of Clytaemestra's (*El.* 417 ff.), and that the story of the exposure and early life of Cyrus was utilized in the plot of the *Alexandros* and *Tyro*. In the former case the resemblance is evident, and the possibility of borrowing undeniable, but I cannot say that Rasch's elaborate argument makes it more than a possibility to me. As for the connection between the stories of Paris and Cyrus—the idea is Carl Robert's—when we consider that the only fragment of Sophocles' *Alexandros* that throws light upon its plot is *βοῤῥῆρα νικᾶν ἄνδρας ἀσπίτας*, even though this hint and the form of the Paris myth in later writers enable us to make a plausible reconstruction of the plot, we cannot accept such a reconstruction as valuable evidence of Sophocles' indebtedness to Herodotus.

It is an original idea of Rasch that the scene in which Athena urges Ulysses to stay and behold the madness of Ajax was suggested by the Candaules-Gyges story: "Aequae," he says, "sunt utriusque fabulae condiciones: et Gyges et Ulixes inviti et precibus frustra effusis a dominis faventibus coguntur, ut miseris illas personas intueantur nudatas; nam Aiakis quoque, qui pessima insania oppressus non debuit incidere in visum spectatorum, tamquam nuditas producitur in oculos spectatoris latentis." This is certainly far-fetched. There is, perhaps, something more in the idea that the word *μάγος* applied to Teiresias, *O.R.* 387, was suggested by the story of the Magus Smerdis, because Oedipus suspects Creon and Teiresias of aiming at the throne; and *κατὰ λουτροῖσιν κάρα κηλίδας ἐξέμαξεν*, *El.* 445, may have been due to a recollection of the Scythian custom (*Hdt.* 4. 64), since *Frag.* 432, *Σκυθιστὶ χειρόμακτρον ἐκδεδαρμένος*, proves it to have been known to Sophocles.

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Der Fiskus der Ptolemaeer. Von A. STEINER. Leipzig: Teubner, 1913. Pp. 66.

The Germans, under the able leadership of Ulrich Wilcken, undoubtedly hold first place in the historical interpretation of the Greek papyri. Their